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or did the Gonorrhynchids early develop a type of scale-structure which has survived here and there in remote descendants? The actual origin of this type of scale may date back of the Gonorrhynchids, but it is nevertheless a specialized structure, which in the absence of evidence to the contrary would be thought to be of relatively recent origin.

T. D. A. COCKERELL

UNIVERSITY OF COLORADO

## ANTHROPOLOGY AT THE WASHINGTON MEETING

### IV

*The European and the American Child:* PAUL R. RADOSAVLJEVICH.

On the basis of a summary study of 50,000 Europeans and 50,000 American school children, represented by various European and American authors, it is shown that the most important factors are: (1) age, (2) sex, (3) race; and the least important are (4) school brightness, and (5) environment. The general average values of these measurements for both European and American pupils are very much alike, the difference being most evident in their variations. American pupils vary more than their European brothers and sisters at all the school ages studied (5-20 years). Hebrew children show the greatest variation; then Anglo-Saxon; then Latin, and least variation is shown by Slav pupils. If we take in account, however, not the variation based on general arithmetical averages, but on individual cases of such racial groups, then we see that the difference in the variation (or distribution) of one group, say the Slavic group, is greater than the difference of variation between two groups.

This variation, however, is not uniform for all measurements: that for body heights and weights is the greatest, while that for the two common head diameters is the least. This might be due, of course, to the inaccuracy of measurements, or to the statistical treatment, or to the personal equation of the investigators, or to the collective method of taking the measurements, etc., or to all of these factors. It is, therefore, for the present at least, very hard to accept many of the conclusions derived from these data, for it is an established fact that a mere statistical interpretation of these results is not *eo ipso* a biological-anthropological possibility, nor, furthermore, that such a possibility carries with it a pedagogical necessity.

## *Pedagogical Anthropology in the United States:*

PAUL R. RADOSAVLJEVICH.

Physical anthropology of pupils in the United States is beginning to develop along scientific lines, both in regard to the method of collecting data and in describing and explaining these inductive facts. The purpose of school anthropometric investigation in the United States has been based on all kinds of criteria, but not on primarily scientific-pedagogical criteria. These criteria might be grouped into (a) statistical-correlative (Boas, Bowditch, Porter, Peckham, Byer, MacDonald, West, Baldwin, *et al.*; (b) hygienic-comparative (Sargent, Hitchcock, Seeley, Seaver, Crampton, Fuld, Smedley, Hastings, *et al.*); (c) pathological-comparative (Wyley, Bar, Goddard, *et al.*).

Scientific anthropological criterion in the study of physical traits of children and youth is suggested in the works of Dr. Aleš Hrdlička and B. A. Gould, who combine the spirit of three great European schools in pedagogical anthropology (Meumann-Martin school in Germany, Godin school in France, and Sergi school in Italy). This criterion might be called biological-pedagogical, a criterion which has been more or less propagated among educators by G. Stanley Hall's "Adolescence," and the recently translated Montessori's "Pedagogical Anthropology," the only two general books on pedagogical anthropology published in the United States.

The future of scientific pedagogical anthropology in the United States will depend largely on the establishment of (a) an anthropological-pedagogical museum, (b) an anthropological-pedagogical laboratory, and (c) special academic chairs for pedagogical anthropology, the scientific discipline of which will be binding on all those who are studying education, psychology, sociology and criminology.

## *The Comparative Convolutional Complexity of Male and Female Brains:* E. E. SOUTHARD.

The material for the study consists of brain photographs (six views of each brain) in the collection of the Massachusetts State Board of Insanity, derived from over 500 brains in the possession of various state and private institutions of Massachusetts, including so-called "normal" brains and brains from a variety of psychopathic subjects. The method of the study is numerical, based upon counts of fissures and fissurets. The results, so far as interpretable, show no great sex difference in degree of fissuration.

*Oracles of the Saints:* PHILLIPS BARRY.

Divination, prohibited by decrees of early ecclesiastical councils, was not suppressed, but remained an important by-product of popular religion. Some effort was made by a lax clergy to establish a Christian technique in divination.

Divination by opening the Scriptures at random and taking as an oracle the first verse to meet the eye, originated with St. Augustine, persisted in spite of imperial and canon law, and is not yet extinct.

The "Oracles of the Saints"—a manual of divination for use of Christians, going back to the sixth century, may be shown by documentary evidence to have been compiled from catalogues of oracular texts used in local pagan temples—an evidence of the historic continuity between pagan and Christian divination.

Use of letters of the alphabet in divination, widely current in the Middle Ages, is of pre-Christian origin, and may be traced to the usage of Egypt-Greek magic and mystical cults.

*Ballads Surviving in the United States:* C. ALPHONSO SMITH.

Ballad singing is not a lost art, since 77 of the original 305 ballads are still sung in the United States and about 85 in Great Britain. In the recovery of the ballad in the United States, the South leads, Virginia reporting 36. Communal composition may be best illustrated by the camp-meeting songs of the southern negroes. "The Hangman's Tree" (No. 95) is popular among the negroes of Virginia as an out-of-doors drama. A comparison of ballad tunes shows greater variety than of ballad texts. American ballad tunes and American ballad texts may be older than their surviving parallels in Great Britain. They may go back to textual and melodic variants, which not only antedate the surviving British variants but which in some cases left no lineal British issue. A comparison, for example, of seven musical arrangements of "Barbara Allen," one from Scotland, one from England, and five recently transcribed from the lips of singers in Virginia, no one of whom understood music and four of whom were from the same county, proves that the differences are so great that neither the British nor the Scotch melody can be claimed as the original. A new field of comparative song is thus opened. (This paper appeared in full in *The Musical Quarterly*, edited by O. G. Sonneck, New York and London, January, 1916.)

*Pan-American Topic:* ABRAHAM ALVAREZ.

After a brief consideration of the importance of the study of the archeology of the American continent, the author proposes as a means of conserving the pre-Columbian monuments the following plan:

*Article I.* The American governments agree to establish a museum of American anthropology and archeology, which shall be called "Pan-American Museum."

*Art. II.* In this museum there shall be collected: (a) American antiquities, (b) mummies, (c) stuffed specimens of animals existing in the different countries from the time prior to the conquest to the present, (d) specimens of native plants, (e) native minerals, (f) collections of books relating to the ancient plans, photographs, chromolithographs and detailed descriptions of all the monuments and ruins of the pre-Columbian epoch, (h) maps of the respective countries showing the location of each race or tribe and the position of the ruins, (i) phonographs with records of the speech and songs of the Indian languages for the purpose of preserving said languages, (j) studies of all the native races, (k) studies of the different native languages.

*Art. III.* The ancient ruins shall be preserved and cared for by each government. They shall not be sold or given away or disposed of in any other manner. They shall be the property of the nation.

*Art. IV.* Each museum shall send to the other Pan-American museums reports of the anthropological and archeological work done during the year within its jurisdiction.

*Art. V.* All the objects to which Article II, section (a), refers shall be property of the state and should be placed in the museum, whatever may have been the place they were found.

*The Desirability of Uniform Laws throughout the Pan-American Countries for the Encouragement and Protection of the Study of Archeology and Anthropology and the Collection of Material Relating to these Sciences:* MAX UHLE.

The American nations have had only four centuries of existence on this continent. They lack, therefore, the long history which usually gives to other peoples strength and power of resistance in times of stress such as those through which all the nations of America have had to pass. The lack of a long national history must be made good by the study of the peoples, who occupied the territory before the time of Columbus. From this study lessons may be drawn applicable to national de-

velopment of the present time. The study of the pre-Columbian period in the Western Hemisphere must be based on the sciences of archeology and anthropology. The American governments have not yet recognized the importance of these two sciences as a means for deepening their knowledge of American history, and thus is to be explained the absolute neglect of the monuments and other archeological materials constituting the necessary basis for the study of the history of the pre-Columbian epoch. On account of this complete neglect the documents which existed on the surface of the earth and beneath the soil—documents which must serve as the source for the study of early American history—have unfortunately already been largely destroyed or removed from the American continent. It is, therefore, urgent that better protection should now be given the ruins that remain.

During the century of the conquest the peoples constituting the existing nations occupied the whole continent. There was thus formed a kind of historic unity, which implies the duty of studying the pre-Columbian period, as well as that of the later period. The cooperation of all the countries in this common task is all the more necessary, because, notwithstanding numerous points of difference, the continent appears to have presented a historic unity from the earliest times up until the development of the great native civilizations. The solution of the common historic problems is impossible unless all the countries advance along this line with equal step. It is, therefore, desirable that an agreement should be entered into by the different countries for the purpose of protecting the vestiges of antiquity within their respective territories in their own interest and in the common interest. The best way to accomplish this end is by means of appropriate uniform laws in all the countries.

*The Study of the Convenience of Uniform Laws in all the American Countries, to Protect and Stimulate the Collection of Anthropological and Archeological Material and Data, and to Encourage the Study of the Same:* SAMUEL LAINEZ.

In this report the author considers carefully the importance of the study of American anthropology and archeology; he examines the great problems of these sciences and their solution; indicates the work of investigation effected up to the present time and what is yet to be done in this vast field, and as a result of his study formulates 13 propo-

sitions with a view to stimulating and protecting, by means of uniform laws in all the American nations, the investigations whose object is the collection and study of anthropological and archeological material and data.

*Service of the Academy of Natural Sciences of Philadelphia to American Anthropology:* S. G. DIXON.

Anthropology excited the interest of the earliest naturalists in America. The first contributions to American anthropology show that among the earliest members of this institution were those who took an active part in American anthropology. True to the traditions of the older natural science institutions, the Philadelphia Academy shows by its publications that man was considered as an animal to be studied structurally. One of the first contributions to the subject was the great collections of human crania presented by Dr. Samuel G. Morton, which has been supplemented by Meigs and others. The collections of the academy have furnished material for important papers by Morton and the late Dr. Harrison Allen, besides many other students of anthropology.

Among the contributors to the literature of the subject are Brinton, Gabb, Halderman, Holmes, Hrdlička, Leidy, Meigs, Moore, Morton and Putnam. One of the lines of work of a substantial character done by the academy consisted in furthering the Arctic expeditions of Kane, Hayes and Peary, the last mentioned adding to our knowledge of the Greenland Eskimo. The Philadelphia Academy maintained a chair of anthropology for many years under Dr. Daniel G. Brinton. The Philadelphia Museum is rich in ethnographic and archeological specimens. Collections gathered by famous expeditions, beginning in 1805 with Lewis and Clark, were followed by Keating, Poinset, Meittal, Townsend, Rusemberger, Sharp, Gabb and Peary; but the most comprehensive of all have resulted from many expeditions of Clarence B. Moore, whose archeological collections from the southern states have no parallel.

*The Archives of the Indies: History of and Suggestions for their Exploitation:* ROSCOE R. HILL.

The Archives of the Indies, founded at the close of the eighteenth century, is one of the richest collections of materials for colonial history in existence. Successive and proposed additions from Madrid and Simancas will make the collection cover completely the colonial history of the former oversea dominions of Spain.

The earliest use of the Archives was made by Muñoz for his "Historia del Neuvo Mundo," and by Navarrete for his "Colección de los Viajes y Descubrimientos." A more pretentious exploitation, aided by a subsidy from the Spanish government, resulted in the two series of the "Colección de Documentos Inéditos." This work was carelessly done, but serves to indicate the extent and richness of the Archives.

Extensive investigations have been made in settling boundary disputes of the Latin-American republics, and many documents have been published in this connection. Several governments, notably Argentina, Chile, Ecuador, Dominican Republic, Mexico and Cuba, at various times have commissioned individuals to study and make collections of documents for the history of their respective countries.

The exploitation by the United States has been carried on by private individuals or by institutions, like the Carnegie Institution or the universities of Texas and California. This has confined itself to describing and copying documents.

A suggested plan for further exploitation is based on international cooperation. Each of the American republics should have a director in Sevilla, and these should form a board or faculty for exploitation. Scholarships or fellowships should be maintained by the American governments and universities. The directors should supervise the studies of the scholars, and direct the investigation, cataloguing, copying, editing and publishing the documents relating to their respective countries.

*The Origin and Various Types of Mounds in Eastern United States:* DAVID I. BUSHNELL, JR.

The Indian mounds of the United States east of the Mississippi (this does not include effigies and inclosures) may be divided into three classes, namely: burial, ceremonial and domiciliary. Burial mounds are the most numerous; they form large groups in the area north of the Ohio, and near by are often traces of a former village; they are usually rather small, circular in outline, and, on examination, reveal burials of various types. But such mounds, isolated or in groups, are widely scattered over the valley of the Mississippi and eastward.

Ceremonial mounds are less easily distinguished. The term should, however, be applied to mounds covering altars, and those which bear evidence of sacrifices, such as have been discovered in the valley of the Ohio and elsewhere. The great Cahokia

Mound was probably the site of a temple, and for this reason it, as well as others of this type, may be considered as ceremonial structures.

Domiciliary mounds or platforms are those erected as elevated sites for habitations, or which resulted from the accumulation of camp refuse during a long occupancy. They are met with in Florida and along the low banks of the southern rivers. These often served also as places of individual burials.

The discovery of many objects of European origin in some mounds, more especially those in the southern states; the many references in the works of early writers to the use of mounds by the Indians with whom they came in contact; and the nature of the burials encountered in the northern mounds, which correspond with the known customs of the tribes whose homes were in the neighborhood of these groups, prove that mounds were still in process of erection at the time of the coming of Europeans, but the practise ceased soon after.

*The Amazon Expedition of the University of Pennsylvania:* GEORGE BYRON GORDON.

The Amazon Expedition was sent out for the purpose of procuring data respecting the relationships of the different tribes in the Amazon valley and in the southern Guianas. The first investigation occupied six months in an unexplored territory between the Guianas and Brazil. Here a number of new tribes were located and extensive data, linguistic and ethnological, were obtained. Each of the tribes was identified as belonging linguistically either to the Arawak or to the Carib stock. On the Ucuyali in the Peruvian Amazon, a number of obscure tribes were similarly studied and their relationships determined. The third region explored was the plain between the Tapajos and Xingu rivers, inhabited by the Mundurucus, whose central villages were visited for the first time by Dr. Farabee, the leader of the expedition.

This latter exploration proves that the great plain above mentioned is a barren waste instead of the fertile grazing land which it was supposed to be. The principal anthropological result of this exploration is the definite identification of the language of the natives with the Tupi stock.

*The Ruins of Yucu-Tichiyo:* CONSTANTINE G. RICHARDS.

Outside of the places where once stood the palaces of the principal chiefs of the Mixtec and the residence and temples of their priests, namely,

Tilantonge and Achiutla, little is known of the many other ruins found in the Mixtec country. Among these are the ruins of Tucu-Tichiyo. Even here little is now left of what at one time must have been an important center, and the author puts on record some views of the structures before the walls shall all have crumbled and nothing but mounds remain. Remarks were made on the country where the ruins are to be seen, followed by a description of the buildings and mounds still standing. Information from old natives was given, as well as some measurements of the buildings, and what has been found in the course of the limited excavations that have been made.

*A Study of Family Names in Chile:* LUIS THAYER OJEDA.

The present study is composed of four chapters. The first treats of the history of surnames, studying their evolution and their origin from the time when they have merely the form of personal names through to their transformation into generic family names.

The second chapter consists of the etymological classification of family names. From this point of view the author divides the surnames of Chile into seven groups, as follows: Individual, geographic, historic, abstract, combined, doubtful and foreign. The author notes that these groups may be divided and subdivided into related classes.

In the third chapter the author gives the morphological classification of surnames in three groups, as follows: Perfect names, comprising all the Spanish surnames whose orthography is in conformity with that indicated by the Royal Museum; imperfect names, including Spanish surnames which have suffered alterations; and foreign names which embrace all the surnames belonging to other languages.

In the fourth chapter an ethnological classification of surnames is made, arranged by countries in which the names have originated.

In the fifth chapter, after certain considerations, the author arrives at the conclusion that surnames may be an efficient aid in determining the ethnic compositions of countries. The study made of 167,400 names has served as the basis for a calculation of the proportion of the different races which inhabit Chile.

*On the Glenoid Fossa of the Eskimo:* V. GIUFFRIDA-RUGGERI.

In a recent bulletin of the Canadian Department of Mines, Knowles directs attention to the peculiar

form of the glenoid fossa and articular eminence in Eskimo skulls. The fossa is shallow, while the articular eminence is flattened and extended in a forward direction. Having read this notice in *Nature*, June 17, 1915, I immediately wrote to the author, asking for the extract, but up to the present I have received no answer. I think that surely only a small percentage of Eskimo skulls really present such an anomaly, for were it a common conformation it would hardly have escaped notice; but anthropologists who have previously studied collections of Eskimo skulls have never noted the observance of such a peculiarity. On the other hand, this anomaly is not peculiar to the Eskimo, as I remarked on its recurrence, seventeen years ago, in Italian skulls. The publication of my article led to further extensive research in the Anthropological Museum of Florence and a detailed article was published on the subject by R. Polli in 1899.

*Mongoloid Signs in Some Ethnic Types of the Andine Plateau:* ARTHUR POSNANSKY.

A study of certain somatic signs observed by the author in some of the ethnic types of the Andine Plateau, and believed by him to be characteristically Mongolian.

The signs observed are: (1) The Mongolian fold (*pliegue mongolico*) in the countenance of some Indians; (2) the *os japonicum* in certain crania; and (3) the Mongolian spot (*mancha mongolica*).

The author says that it is impossible to determine the percentage of the Indians of the plateau having the Mongolian fold, since there are groups who do not possess it at all, while others show it without exception. Certain tribes of the Chingu River had it in a not very marked degree; but the author has observed it in a more pronounced form in the Paumari and Ipurina Indians on the river Pirús and on the lower Acre (Brazil). The fold develops as the individual develops, disappearing completely in old age, a phenomenon observed in the Mongolian race also. This characteristic fold is found among the Eskimos, and the Botacudos of Brazil. The author has examined in Europe a thousand crania of Mongolians and an equal number from the pre-Columbian mounds of the Andine Plateau; and in both he found a pronounced *sulcus* in the maxillar or the region of the *processus frontalis*, and in the *dacryon* (lachrymal region), situated a little above the *piriformis* opening. As this *sulcus* does not appear in anatomical nomen-

elature, the author has called it the *Sulcus Mongolicus*. The author believes that the *pliegue mongolico* is motivated by the above mentioned *sulcus*, which is found with more or less marked intensity in the crania of the Mongolian races and in some subraces of the Andine Plateau. In the cranium of the European it is so imperceptible that the anatomists up to the present time have had nothing to say about it.

With reference to the *os japonicum* the author says that in a series of 20 crania from Tiahuanacu he found a specimen of the *os japonicum dextrum*. The author has classified this cranium as *dolichocephalic*. A characteristic of this cranium consists in the *processus marginales dextr. et sinistr.* being greatly accentuated. It is also marked by the persistence of the frontal suture. On account of the lack of facilities, the author was not able to determine the frequency of the *os japonicum* in the crania of the Andine Plateau.

The Mongolian spot (*mancha mongolica*), which has been considered up to the present time as a characteristic mark of the Mongolian race, is found also, according to the writer, with extraordinary frequency on the bodies of Indian children and adults of the Andine Plateau. In certain regions the spot is found in 92 per cent. of the children of pure Aimara (Colla) and Quechua races. The color of the spot is generally purple or greenish blue. It covers the large part of the buttock and extends to both sides of the spine.

*Curves of Physical Growth of the School Children of La Paz, Bolivia:* GEORGES ROUMA.

This report is composed of five parts, as follows:

The methods used in establishing the curves of growth of the school children, and the importance of its application to the school children of the capital of the republic of Bolivia.

The program which was followed in carrying out the investigations of the physical development of the school children.

The technique employed in the investigations.

A series of graphs showing the results of the measurements taken in La Paz.

General consideration relative to the physical development of the school children of La Paz.

*Concepts of Nature among American Natives:* ALICE C. FLETCHER.

A broad view of the concepts held by the tribes of this continent makes it evident that to the American natives the cosmos was a living unit, similar to a family, and permeated by a mysteri-

ous, unseen, life-giving power which had brought nature into being and provided for its perpetuation through the dual (masculine and feminine) forces. Sky and earth are their simplest representatives. Each section is made up of parts and each part partakes of the function of its section.

Man is not regarded as a distinct creation, but as an integral part of nature, deriving his physical and psychical existence from the same mysterious power that animates all other portions of the cosmos. Many tribes have given this power a specific name which is held in reverence. This power was the object of worship in the tribal rites, in which symbols of animal and psychical forces were widely used, but nowhere did these symbols take on a human form. Tribal rites were primarily religious and were fundamental to the tribal organization which aimed to reflect the concept of the cosmos and man's relation to it. Secular government was subordinate to tribal rites.

To the mysterious power certain human qualities were ascribed, as order, truthfulness, justice, pity. The right to govern was also attributed; the punishment of falsity and wrong-doing. These anthropomorphic ascriptions were never fully carried out and crystallized among the native Americans, as was done on the eastern continent.

The belief that all things were alive and could affect the physical and psychical life of man was also common to both hemispheres. The expressions of this belief on the two continents afford material for an instructive comparison.

*Two Notes on Spanish Folklore:* G. G. KING.

The author mentions two points of Gallegan use in connection with corn: (1) All through Galicia the granaries are topped with a cross at one end and the ancient emblem of fertility on the other. (2) In August, before the corn is ripe, she found a fresh yellow ear saved from the harvest, hung on a wayside cross.

A variant from Navarre of the folktales of the bird's song that seemed three minutes and three hundred years passed.

*Comparative Study of Pawnee and Blackfoot Rituals:* CLARK WISSLER.

Since the Pawnee data used in this study are still unpublished, a brief characterization of Pawnee rituals will be given. Then it will be shown that there are very striking parallels between the Blackfoot and Pawnee. This holds both for the rituals themselves and for the bundles with which they are associated. So far as the data for the upper

Missouri village tribes are available, they seem to place them as intermediate between the Pawnee and the Blackfoot. When we consider the distribution of these traits in the Plains area it appears that rituals of the Pawnee-Arikara-Blackfoot type are but weakly developed in neighboring tribes, though strongest among the Siouan neighbors of the Pawnee. Also ritualism is most intense among the agricultural tribes and weakest among those strictly non-agricultural. The suggestion is, therefore, that the Pawnee are the approximate center for the dispersion of this trait in the Plains.

The second point is a comparison of Pawnee ritualism with tribes in other parts of the continent. We find certain parallels to Pueblo rituals as associated with maize culture and a specific Mexican parallel in the human sacrifice.

*A Manuscript by Rasmus Rask: The Aleutian Language Compared with the Greenlandic:* WILLIAM THALBITZER.

The famous Danish linguist, R. K. Rask, who in 1818-19 stayed at Saint Petersburg on his journey to India, met there two natives of the Aleutian Islands, who had accompanied the expedition of Otto V. Kotzebue on his return from Bering Straits. Rask took the opportunity of recording some specimens of the Aleut language, which he spelled in his usual way and accompanied with a Danish translation, with some additional comparative remarks on the Aleut and Greenland languages. Thus Rask was the first to discover some points of resemblance in the grammar and vocabulary of these languages. This manuscript, which contains about 200 Aleut words, was never published, however, and remained unknown to later explorers of the Aleutians. After the death of Rask, in 1832, the manuscript was deposited in the Royal Library at Copenhagen. It will now be submitted for publication in the *Proceedings* of the Congress, translated into English, being probably the earliest modern contribution to American linguistics made by one of the founders of the present comparative science of languages.

PAPERS PRESENTED FOR WHICH NO ABSTRACT WAS PROCURED

(1) "The Oldest Known Illustrations of South American Indians"; (2) "Present State of our Knowledge of the South American Indians; with a Linguistic Map," by Rudolph Schuller.

(1) "Origins of the Indians of Central and

South America"; (2) "Lexicology of the Names of the Indian God," by J. A. Caparo.

(1) "An Inca Road and Several Hitherto Undescribed Ruins in the Urubamba Valley, Peru"; (2) "Some Extraordinary Trepanned Skulls Found this Year in the Urubamba Valley, Peru"; (3) "The Inca Peoples and their Culture," by Hiram Bingham.

"Notes on the Folklore of the Peruvian Indians," by F. A. Pezet.

"The Domain of the Aztecs," by A. M. Tozzer.

(1) "The So-called Pelike Type of North Argentina Pottery"; (2) "Scarifiers of Northwest Argentina," by Juan B. Ambrosetti.

"Cayuga Ownership of New York Land," by Grace E. Taft.

"Eye and Hair Color in Children of Old Americans," by Beatrice L. Stevenson.

"New Methods in Ethnographic Photography," by Frederick I. Monsen.

"What the United States has done for Anthropology," by F. W. Hodge.

(1) "The Pre-Columbian Indians of the Eastern Extremity of Cuba"; (2) "Discovery of the first Indian Sepulture of Cuba," by Louis Montané.

"Observations on Some Shell Mounds on the East Coast of Florida," by Amos W. Butler.

"The Indians and their Culture as Described in the Swedish and Dutch Records of 1614 to 1664," by Amandus Johnson.

(1) "The Diffusion of Culture, a Critique"; (2) "Totemic Complexes in North America," by A. A. Goldenweiser.

"Chronological Relations of Coastal Algonkin Culture," by Alanson Skinner.

"Excavations in the Department of Peten, Guatemala," by Raymond E. Merwin.

"The Rise and Fall of the Maya Civilization in the Light of the Monuments and the Native Chronicles," by S. G. Morley.

"The Archeology and Physical Anthropology of Teneriffe," by E. A. Hooton.

"Early Graves of Nasca Valley, Peru," by Julio C. Tello.

"Origenes Etnograficos de Colombia," by Carlos C. Marquez.

"Archeological Explorations in Mexico," by Manuel Gamio.

"The Racial Factor in Delinquency," by Dr. Thomas Williams.

GEORGE GRANT MACCUBDY

YALE UNIVERSITY,  
NEW HAVEN, CONN.